THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

But Faith, fanatic Faith, once wedded fast
To some dear falsehood hugs it to the last.
THOMAS MOORE.

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IS THE AGE OF GREAT PREACHERS PAST?

DAYS of great preachers are past. In all the churches the men are but few who could rivet the attention of a congregation for an hour. Is there a preacher among them who could hold an audience for two? And yet a sermon that lasted three full hours is one of the memories of my childhood. The preacher, I need not say, was a Scotchman—the great Dr. Duff, the Church of Scotland's first missionary to India. Child though I was, I remember how his hearers hung upon his words.

The man whose influence turned the current of Alexander Duff's life to the ministry and the mission field was himself one of the greatest preachers of the century. I allude to Dr. Chalmers. Of such preaching as his the present generation knows absolutely nothing. The age of such preachers is past. The fact is notorious that the pulpit is no longer a power. Certain men here and there, of course, are sure of an earnest hearing. But, speaking generally, the preacher is looked upon as a necessary evil. Said a soldier friend to me lately—a general in the army: "Give me any page you chance to open of one of our military handbooks, and I'll undertake to speak upon it in a way that will interest soldiers; how is it that with that wonderful Book in their hands the parsons and ministers succeed in being uninteresting?" It used not to be

so. In other days preaching was a power in this country. I do not refer specially to the efforts of orators and scholars, but rather to the village chapels throughout the land. Humble men, often unlearned and unpolished, spoke to their fellow-men of the great realities of the life to come, and they were listened to, and lives were influenced by their words.

But enter one of these chapels to-day, and you will possibly find the pulpit occupied by some half-educated man who thinks he is a scholar because he has been taught Hebrew and Greek, and who is reading an essay perhaps to prove that he knows more about the Hebrew Scriptures than his Lord and Savior knew.

What is it that has produced this extraordinary and lamentable change? If the matter be thrashed out, the conclusion we shall reach by a process of negative induction is that they are the result of the rise and growth of theological colleges. And what is the distinctive characteristic of a theological college? Not the teaching of the languages in which the Scriptures were written?—that the universities can do at least as well. Not instruction in the writings of theologians and divines: such writings are open to us all. In these and similar respects the theological colleges have no monopoly. But there are two peculiarities which mark them off from other educational institutions. The one is that they neglect a book which is of importance to every man, but of the utmost value to a minister of religion; I mean the book of human nature. Their students are not taught to study men and women. And the other is that they train men to view everything in heaven and earth through colored glasses. Life in the world—and a university training is the beginning of life in the world—teaches men to see things as they are. The training of the theological college is designed to make them see what the communion which the college represents wishes them to see. And every church has glasses of a different color.

A story may come in aptly here. An "accommodation preacher" (as a "temporary supply" is called) preached for three successive Sundays on infant baptism. The deacons decided to interfere. Some wished for strong measures; but one of their number, a peace-lover and diplomatist, suggested that they should ask for a sermon on some subject which would exclude his hobby. "Adam, where art thou?" was the text they selected. The preacher gladly accepted it. Nothing could be better. Sunday came round; the preacher gave out the chosen text, and proceeded to expound it. "Our text," he said, "naturally divides itself under four heads. First. Everyone must be somewhere. Second. Everyone ought to know exactly where he is. Third. Some people are where they ought not to be; and fourth and last, this naturally leads us to the subject of infant baptism." I will not offend the intelligence of the reader by delaying to interpret my parable. This was a bad case of the red disc.

My friend the late Sir Adolphus Liddell once told me, after a visit to one of the great ducal houses of Scotland which he had just left, how the Primus of the Scotch Episcopal Church arrived for a Confirmation. The Sunday sermon was to be specially for the young folk. But when the bishop got into the pulpit, he found he had brought the wrong sermon. "And will you believe it," said my friend, "the old fool read them a sermon written for the consecration of a burial ground. I should have thought he'd have put the sermon in his pocket and said a few sympathetic words to the young people."

In the whole range of human knowledge there is nothing that may not be of value to the preacher. But there are only two books a knowledge of which is essential to him. The one is, of course, *the* Book, and the other is the book of human nature. And these are precisely the books which theological colleges distort or ignore. The Bible, indeed, is read, but it is read through the colored glasses of either superstition or rationalism. No one to whom it is a living Book, Divine and yet human—absolutely Divine, and yet the most human Book in the world—could be uninteresting as he speaks about it. And no one who has a heart full of sympathy with his fellow-men in their sorrows and their joys, their disappointments and their hopes, their longings and their needs, will ever have an inattentive audience. And such men will not read a burial-ground sermon to a confirmation class, or preach for a month on infant baptism!

I have listened to men like Liddon for an hour—listened with intense interest, as they read their well-matured thoughts in well-chosen words. And I have listened with tears in my eyes to some humble man who in broken sentences spoke of his life struggles, and of Divine goodness and mercy. But when I hear a sermon read by some preacher who has neither genius nor sympathy, I feel I have on my shelves at home a choice of plenty that is in every way worthier, and which would be more profitable to me, just because I could take it in without having my ears annoyed by a "holy whine" or by some grave faults of elocution.—Sir Robert Anderson, K.C.B., in *Horner's Weekly.*

President Roosevelt, at a Gridiron Club dinner, is said to have reported this incident:—"Two women," he said, "were discussing some new neighbors who had moved into one of the most sumptuous houses in their city. 'They seem to be very rich,' said the first. 'Oh, they are,' said the second. 'Shall you call?' 'Decidedly.' 'You are sure, are you, that they—are—er—quite correct, quite—er—good form?' 'Oh, my dear, I'm positive,' said the second woman. 'They have thirty servants, eighteen horses, twelve dogs, eleven automobiles, and one child.'"

THE ULTIMATE NATION.

Once Babylon, by beauty tenanted,
In pleasure palaces and walks of pride,
Like a great scarlet flower reared her head,
Drank in the sun and laughed, and smiled and died.

Where Tyre and Sidon teemed with ships aload,
The wharves are idle, and the waters lone;
And to the Temple that was His abode
In vain Jerusalem recalls her own.

Brooding the bygone from her sculptured seats,
In living rock her mighty memories hewn,
Along the Nile, wonder of water streets,
Old fertile Egypt is a stranger's boon.

Mark Athens, breathed upon by breath of gods,
With bards and sages to reveal her signs,
Leap like a flame above life's iron clods,
To fall in ashes upon vacant shrines.

And Rome, firm-founded in a wide emprise,
Her laws and legions, her imperial goal,
Avail not when her sometime honor dies,
Smothered in shows that kill the mounting soul.

Such names of pride and power have been brought low,
Lapsing alike into the cavernous years;
Out of the grayness of the long ago,
Their ghosts flit homeless and we guess their tears.

The destiny of nations! They arise,
Have their hey-dey of triumph, and in turn
Sink upon silence, and the lidless eyes
Of fate salute them from their final urn.

How splendid-sad the story! How the gust
And pain and bliss of living transient seem!
Cities and pomps and glories shrunk to dust,
And all that ancient opulence a dream.

Must a majestic rhythm of rise and fall
Conquer the peoples once so proud on earth?
Does man but march in circles, after all,
Playing his curious game of death and birth?

Or shall an ultimate nation, God's own child,
Arise and rule, nor ever conquered be;
Untouched of time because, all undefiled,
She makes His ways her ways eternally?

The above poem, composed by Richard Burton, appeared in a recent issue of the *Century Magazine*. The author, after describing the fall of Babylon, of Tyre and Sidon, of Athens and Rome, asks, "Shall an ultimate nation, God's own child, arise and rule, nor ever conquered be?" The answer to Mr. Burton's question is found

in the Holy Scriptures; it is, "Yes." Such a nation was foreseen and testified of by the Prophet Daniel. To Nebuchadnezzar, king of Babylon, the Lord gave a most remarkable dream, in which He showed him the history of the world, even down to the consummation of all things. Behold! a great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet and toes part of iron and part of miry clay. He beheld till a stone was cut out of the mountain without hands, which smote the image upon the feet, which were part of iron and part of clay, and break them in pieces; then was the iron, the brass the silver and gold broken in pieces together, and became as the chaff of the summer threshing floor, and the wind carried them away, and there was no place found for them; but the stone which smote the image became a great mountain and filled the whole earth.

The Lord gave the interpretation of this dream to His servant Daniel, and he in turn told it to Nebuchadnezzar. The first kingdom, represented by the head of gold, was the kingdom of Nebuchadnezzar; second, the Medes and Persians, who took Babylon from Belshazzar, and reigned over all the earth; third, the Greeks, under Alexander, who conquered the world; fourth, the Roman empire, which subdued all things; fifth, its division into eastern and western empires, and its final breaking up or subdivison into the various kingdoms of modern Europe, represented by the feet and toes, part of iron and part of clay.

And now we come to the kingdom which the God of heaven was to set up. It, according to the words of the prophet, was not to be established till the latter days, or during the reign of the latter kings, and when once set up, it was never to be thrown down but was to stand for ever. We have seen the literal fulfillment of Daniel's prophecy concerning the kingdoms of the world, before mentioned; future historians will record the fulfillment of his prophecy concerning the latter kingdom, represented by the little stone cut out of the mountain without hands. As one part of Daniel's prophecy has been fulfilled, so shall the other part be also. The day will come when the kingdom of God shall be established in power on the earth, when the kingdoms of this world shall become the kingdoms of our God and His Christ, and when the faithful followers of the Messiah shall receive an answer to their oft-repeated prayer, "Thy Kingdom come." Then shall the will of God be done on earth as it is done in heaven, and the knowledge of the true God shall cover the earth as the waters cover the mighty deep.

Notice.—Saints who expect to go to Zion in the near future should prepare to go July 17th next, otherwise they will have to wait till the October sailings.

THE BETTER FOR IT.

In the early days of Illinois, when Abraham Lincoln was a young lawyer, it was the custom of the profession to go from one county seat to another for the trial of cases. These journeys were made on horseback, and on one occasion a party of lawyers, among them Mr. Lincoln, were riding across the country in the central part of the state.

The road took them through a grove and as they passed along, a little bird, which had fallen from the nest, lay fluttering on the ground, and was noticed by several of the horsemen, including Mr. Lincoln.

After riding a short distance, he said to his companions: "Wait a moment, I want to go back," and as they stopped for him, he was seen to ride back, dismount, and pick up the little fledgling and carefully put it in the nest.

When he joined the party they said: "Why, Lincoln, you need not have stopped for such a trifle as that," but pausing a little while, he answered, quietly: "Well, I feel better for doing it, anyhow."

If the picking up of a little bird from the roadside and placing it in its mother's nest can bring happiness to the heart of man—and such an act does, as we have seen, bring happiness—how much greater will be our joy if we do a kind act to our fellow-man, who is in reality a child of God. We do not have to wait till we get to heaven before we receive the rewards for kind acts performed. Who could desire a greater recompense than the happiness which one feels when he has lent a helping hand to his brother? Such an one has his reward already.

On entering the mission field the writer found it a very difficult task to go out distributing tracts from door to door. But even that was easy compared with having to stand upon the street corners and proclaim the principles of an unpopular religion.

I tried to excuse myself from open-air meetings on the ground that very little fruit was to be seen from the time and labor expended. One of my companions turned to me and said, "True, the returns are very small for the outlay; but I never hold an open-air meeting and bear my testimony to the people without feeling the better for it. The people have to be warned, and when I warn them I feel that I have done my duty." There was a sermon in those words and I took it to heart. A few evenings later I stood up in a public place in one of England's leading cities and taught the first principles of the Gospel to a large assembly of people, after which I testified to the divinity of the mission of the Prophet Joseph Smith. The joy and satisfaction which I felt at the close of the service could not have been purchased with the wealth of worlds. I had done my duty, and, like President Lincoln, I felt the better for it.—P.

UTAH GETS THE BEST IMMIGRANTS.

INTO the United States in the year ending June 30th, 1906, came 1,101,735 immigrants from pretty much all over the world. Of this entire number 2,751 gave Utah as their destination. This state probably suffers less than Eastern states from the undesirable character of the immigration. It would be natural, as few compared to the great mass would either know of Utah's existence, or desire to go so far from home. In fact, the West probably gets the best of the immigrants, for the same reason that those who came to America half a century ago were very generally creditable additions to the citizenship of the Republic. Men who ventured so far were of the right stuff. They possessed manly and womanly qualities. The elements of the pioneer were in their makeup.

It is interesting to note where some of that million, arriving in America last year, with Utah as their announced destination, came from, and the various lines of work they were able to follow. One came from Bulgaria; three from China; two hundred and twenty-three were Slavonians; two from Dalmatia; ninety-five were Flemish; five hundred and seven, English; one hundred and eighteen, Finnish; thirty-two, French; two hundred and seventy-nine, German; three hundred and fifty-three, Greek; four were Hebrew and fifty-nine were Irish. From North Italy came three hundred and forty-one, and two hundred and five from South Italy. Two were Japanese, one was a Magyar, one a Pacific Islander, one Polish, two Roumanian and four hundred and thirty-one Scandinavians.

Scotland contributed fifty-eight, Spain six, Syria seven, Wales ten. There were nine Slovaks, and one who got through with no more definite statement than that he was a "cosmopolitan."

Four of these immigrants destined for Utah were clergymen, one was an editor—and still is, possibly. Five were engineers, one was a lawyer and one a musician by his own confession. Two were physicians and three were artists. Eleven were teachers. That was all in the professions. Of the trades, ten were bakers, four barbers, seventeen blacksmiths, one bookbinder, eight butchers, one cabinet-maker, twenty-five carpenters, thirty-five clerks and twenty-nine dressmakers. Ten were engravers, three gardners, seven iron and steel workers, one a jeweller, five locksmiths, nine machinists, and nine mariners—though the latter must have meant to abandon the sea when they made Utah their home. Thirty-one were masons, three "mechanics," three millers, three milliners, two hundred and seventy-four miners, thirteen painters and glaziers, one photographer, four plumbers, four painters, seventeen seamstresses, five shoemakers and one stoker. There were five stonecutters, thirteen tailors and eleven textile workers, two upholsterers and one clockmaker, twenty-one weavers and spinners, four wheelwrights and fourteen of other skilled labor. Undesirable people do not come to Utah.—*Inter-mountain Republican.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 20, 1907.

DEATH OF APOSTLE TEASDALE.

THE Elders and Saints in the European mission will learn with profound regret of the death of Apostle George Teasdale, which took place on the 9th inst. The funeral services over the remains of this valiant servant of the Lord were held on Sunday June 16, when thousands of people assembled to pay their last respects to a man who had spent almost his entire life in seeking to save the souls of the children of men. Elder Teasdale had but one aim in life—the kingdom of God and His righteousness; to everything else he seemed indifferent. That righteous desire came to him at his baptism; it was with him to the end. Great shall be the reward of this faithful Apostle of this last dispensation, for great has been the work which he has performed in the interest of the Church of Christ.

Elder Teasdale was the son of William Russell Teasdale and Harriet Henrietta Tidy. He was born in London, England, on the 8th day of December, 1831, eight months after the organization of the Church. In his early youth he manifested a studious and thoughtful disposition, and, like Timothy of old, from a child took delight in reading and studying the Holy Scriptures. He was even then, although unconscious of the fact, preparing himself for his Father's business.

He was taught the first branches of education in the public schools, and some of the higher branches in the London University. After leaving school, he entered the office of an architect and surveyor, with whom he remained but a short time owing to his employer's dishonest practises. These he could not, he would not countenance. Better to live on herbs and be an honest man than to grow rich on ill-gotten gains. Brother Teasdale then turned his attention to and learned the upholstery business.. It was while engaged in this employment that he first heard the Gospel as taught by the Latter-day Saints. His mother was a member of the Church of England, and while the doctrines of that church seemed to satisfy her soul, they did not have the same effect upon the heart of her son. He longed for something better, something

less formal and more spiritual, a more enduring substance. He found it later and was satisfied. Employed with Brother Teasdale was a plain, unassuming man, a member of the Church of Jesus Christ of Latter-day Saints. From the lips of this humble disciple the future Apostle learned of the restoration of the Gospel and of the Prophet whom the Lord had raised up in these latter days, through whom He had established His Church again on earth, never to be thrown down or given to another people. "Can it be possible that these things are true?" Brother Teasdale repeatedly asked himself. "O, if I but knew that God had done all these things, I would willingly unite myself with these despised people and share in their joys and sorrows." In earnest prayer he implored the Lord to grant unto him a testimony of the truth, and He who had so often before, and who has so often since, heard and answered the prayers of His children, implanted in the heart of that earnest, youthful seeker after truth a testimony which grew brighter and brighter as the years rolled by. He was baptized into the Church of Christ on the 11th day of August, 1852. Little did he think as he emerged from the watery tomb that the day would come when he would be clothed with the power and authority of the holy Apostleship and sent out to preside over the great European mission.

Persecution—one of the signs which Christ said would follow His faithful disciples—began to play an active part in the life of the young convert; but neither ridicule, persecution, poverty, nor any other thing was able to shake his faith. He, like the wise man of the Scriptures, had built his house upon the rock—the Rock of Ages, the Rock of Truth. In due time he was ordained a Priest, and later an Elder. In every place where he had an opportunity he took delight in testifying to the marvelous and wonderful work which the Lord had commenced in the earth. In 1853 he married Miss Emma Brown, in whom he found a loving and devoted helpmeet. She stood faithfully by him in the midst of all his trials, upholding him by her faith and prayers, and comforting him with loving words. A happy union, lasting over twenty years, was temporarily dissolved by the death of Sister Teasdale, in 1874. The Lord comforted His servant by giving unto him other faithful companions, who found in the departed a loving husband, a dutiful father, an anchor to their souls forever.

It was evident from the beginning of his career in the Church that Elder Teasdale was destined to be a leader in Israel. Soon after his ordination he was chosen to preside over the Somerston branch of the London conference. At the same time he was clerk of the conference, auditor of the book agency accounts, and president of the tract-distributing association. The labors attached to these several positions were performed willingly and also gratuitously. In 1857 he was called to devote his entire time to the work of the ministry. This entailed a great sacrifice; but no sacrifice

for the kingdom or heaven's sake was ever considered too great by Elder Teasdale. Resigning an excellent position, breaking up a comfortable home, disposing of his earthly possessions, he made his wife as comfortable as possible, and entered upon his new duties. He was appointed to preside over the Cambridge conference. In 1858 he presided over the Wiltshire, Lands End and south conferences, and in the following year he was given charge of the Scottish mission, which included the Edinburgh, Glasgow and Dundee conferences. Two years later (1861) he was released to go up to the Zion of latter days. His means were almost exhausted, for he had spent much of his savings in the work of the ministry. He, with his wife and two remaining children (two children having died previously) crossed the ocean in the steerage of an emigrant ship, the *Underwriter*. They crossed the plains in Captain Sextus E. Johnson's company, and arrived in the Great Salt Lake Valley, September 27th, 1861. He filled a number of responsible positions with marked ability. He returned to England on a mission in 1868, and labored in the office of the MILLENNIAL STAR. In 1875 he was appointed on a mission to the Southern States, and labored in Tennessee, North Carolina and Virginia. On his return he was ordained a High Priest and set apart as President of the Juab Stake of Zion under the hands of President Young. He served two sessions in the Utah Legislature. In 1882 he was called by revelation to the Apostleship, and labored continuously in the ministry from that time on. In 1883 he went on a six months' mission to the Indian Territory. In 1885 he visited the Saints in Nevada and Arizona. From there he went to Old Mexico, where he assisted in establishing a colony in that land. Many were the trials which the Saints had to endure in the early days in Mexico. They found consolation in the words of this faithful servant of the Lord, who prophesied that the blessings of the Most High would descend upon His people, and that the day would come when their trees would break down under the weight of their fruit. The Saints in Mexico have seen a literal fulfillment of that prophecy. In 1886 Elder Teasdale was called on a mission to Europe, to assist President Daniel H. Wells in the presidency of the European mission. He succeeded President Wells in the presidency of the mission in 1887, and acted in that capacity till 1890, when he was honorably released and returned home.

His voice has been heard throughout the land of Zion and in distant countries, and his name will be known in Israel through all coming generations. He has gone to a broader sphere of labor and will associate with the Prophets and Apostles who have preceeded him, mingle with the just and come forth in the morning of the resurrection clothed with power, immortality, and eternal glory! May He whose servant he was comfort his family in their bereavement, and enable them to say, "Father, thy will be done."

W. A. M.

A PARTING TESTIMONY.

THE Lord having in His goodness prepared the way for me to go up to the land of Zion, where I can be taught of His ways and walk in His paths, and as the hour for my departure has almost arrived, I desire to leave my parting testimony with my kindred and friends in this land. I have been a member of the Church of Jesus Christ of Latter-day Saints for a little over two years, and in no other period of my life have I experienced such true joy and happiness as I have since I obeyed the Gospel taught by the Elders of this Church. I heard the Gospel for the first time in Watford, England. Its saving principles were set forth by Elders George T. Parkinson and Imri B. Needham. As I listened to the testimonies of the Lord's servants, I recognized in them the voice of the true Shepherd. While to some the principles of the Gospel have been strange and new, to me they appeared as plain and as simple as the English alphabet. Where had I heard such teachings before? Somewhere, for they sounded as familiar in my ears as the voice of my own mother. I must have been taught them in my pre-existent state, for I had not heard them on earth before that day.

At that time I was in very poor health, and soon after I found it necessary to go to an hospital and undergo a delicate operation. Notwithstanding that I was not one of their number, the Saints showed me much kindness and attention. They fasted and prayed for my recovery. I know that the Lord heard the prayers of His children in my behalf, for I improved rapidly, and was soon able to leave the hospital. I have enjoyed excellent health ever since.

As soon as I had recovered from the effects of the operation, I was baptized into the Church of Christ. The peace and joy and happiness which have filled my soul since that time I cannot describe. I have felt like a new creature, and such, indeed, I am, for I received a new birth, I was born of God. I felt like a bird liberated after long confinement. My joy is full. Every day and every night I lift up my voice in praise to my Heavenly Father for sending His servants to teach me the truth and to lead me into the fold of the Good Shepherd. I have received a witness from God that I have done His will, that the Gospel taught by the Latter-day Saints is the true Gospel of the Kingdom, and that Joseph Smith was a Prophet of the Most High, raised up to prepare the way for the second coming of the Son of God. This knowledge I have not received from man, but from Him whose ears are always open to the prayers of His children when they are offered up in sincerity and in the name of His only begotten. He has heard and answered my prayers; He has been to me a Father and a friend, and my desire is to love and serve Him all the days of my life.

Of what avail this testimony may be I know not. In the ears of my kindred and friends it may sound with no more meaning

than the lapping of the waves upon the shore; but while I pen it I find satisfaction in the thought that I am fulfilling one of the Savior's commands in that, having been warned myself, I am warning others.

And now, my dear parents, my brothers and my sisters, relatives and friends, I bid you a fond farewell. We may never meet again until we assemble at the judgment bar of God, to give an account for the deeds done in the body. Then you shall know, if not before, that the things which I have testified of are true, for the Lord shall declare it unto you. I leave my blessing with you. I shall not cease to pray for you, that you may be brought, as I have been, to a knowledge of truth, and rejoice as I this day rejoice in the glorious Gospel which the Lord has restored to the earth in these last days for the salvation of His children. God bless you all. Farewell.

Sincerely,
ANNIE DEAN.

FROM THE MISSION FIELD.

District Meeting at Rotherham.—A district meeting was held in the Temperance Hall, Rotherham, Sunday, June 9th, 1907, and was attended by many Saints and investigators. A cordial welcome was extended to those present by Elder Stanley H. Rich, after which Elders Abel G. Rich, Samuel Hodges and President Thomas L. Schofield delivered addresses on the principles of the Gospel.

Social at Burnley.—On June 8th, 1907, a very successful social was held in connection with the branch at Burnley. About seventy persons were present, among them President J. G. Midgley, Jr., and a number of traveling Elders of the Liverpool conference. As the Elders have been withdrawn from Burnley, their presence on that occasion was highly appreciated. A choice program of vocal and instrumental music, recitations, etc., was rendered, after which refreshments were served, and social chatting indulged in. The attendance at meetings and Sunday school services here has greatly increased during the past month.

Arrivals.—The following missionaries arrived in Liverpool, June 14th, 1907, per s.s. *Arabic*: For Great Britain—Uberto P. Eldredge, Woods Cross; Nephi Gledhill, Gunnison; Julius A. Rockwood, Sugar Ward; Joseph F. Daybell, Charleston; Seth Johnson, Kanab; Albert B. Needham, Salt Lake City. For Scandinavia—Nephi W. Hansen, Draper; Frederick Jorgensen, Ephraim. For Sweden—Andrew Anderson, Lund, Idaho; Victor E. Liljenquist, Vernon, Idaho. For Switzerland and Germany—Joseph W. Murray, Mt. Sterling; August W. Reymann, Salt Lake City. For the Netherlands—Samuel R. Newton, Salt Lake City; Edward E. Mitchell,

Woods Cross; Mark Austin, Liberty, Idaho; David D. Brimhall, Spanish Fork. For Turkey—John D. Stevenson, Layton.

Appointments.—The Elders who arrived for Great Britain on June 14th, have been appointed to labor in the following conferences: Nephi Gledhill, Joseph F. Daybell, Julius A. Rockwood, Leeds; Uberto P. Eldredge, Nottingham; Seth Johnson, Newcastle; Albert B. Needham, London.

Departures.—The following missionaries sailed June 19th, 1907, per s.s. *Republic*: From Great Britain—Thomas E. Ricks, Samuel Grover Rich, George W. Moench, Frederick Langton, William A. Murray, Nephi Skinner, Earl E. Jensen, Fred. F. Williams, Edwin B. Harper, Thomas R. Burt, Luther M. Howell. From Scandinavia—Andrew Stephenson, Mads Frederick Christensen, Cyrus Jensen, Fritz M. Jensen, John Erickson. From Sweden—Bennie Ravston, Joseph P. Fernelius, Heber A. Fernelius, Oliver Hansen, Leo Budge Clawson. From Switzerland and Germany—David Ruesch, Ernest Hafen, Ernest C. Foulger. From the Netherlands—Wells M. Brimhall. There were ninety-eight emigrating Saints with the company, which was in charge of Elder Frederick Langton, Elders David Reusch and Leo Budge Clawson being his assistants.

District Meetings at Keighley.—Two very successful district meetings were held in Room 14 of the Temperance Institute, Keighley, on Sunday, June 16th, 1907. President Willard B. Enniss and four traveling Elders of the Leeds conference were present, and explained the principles of the Gospel in an able and convincing manner. The meetings were well attended, there being one hundred persons present at the evening session, a large percentage of whom were strangers. A rich outpouring of the Spirit of the Lord was enjoyed at the meetings, and expressions of pleasure were heard on all sides from those who had attended the services. At the close of the meetings many investigators inquired concerning the principles of the Gospel. The prospects for the spread of the Gospel in that portion of the conference are very promising, and the Elders laboring there are much encouraged in their work.

Baptisms.—President Joseph S. Fife, of the Irish conference, writes: "It gives me pleasure to report the baptism of six adults in Belfast on Saturday, the 8th inst. The ordinance was performed by Elder John W. Field and myself. Two of the converts were from Larne, where a couple of Elders have been laboring for some months past. This makes a total of fifteen baptisms in the Irish conference during the last quarter. For many years the Elders had access to the public baths in Belfast, but an order was made recently forbidding us the use of them. Necessity is the mother of invention, so we have prepared a suitable baptistry of

our own. The health of the Elders and Saints is good. We are rejoicing in the work of the Lord."

On the 9th inst. another member was added to the Church in South Shields. The baptism was performed in the North Sea, Elder Jeremiah Jones officiating.

A baptismal service was held at the Gorton Public Baths on Tuesday, the 11th inst. Elder Ambrose Hibbert spoke to the candidates and a large audience on the necessity and sacredness of the ordinance about to be performed, and clearly defined its place in the plan of salvation. Sixteen members were then added to the Hyde branch, and one each to the Manchester and Stockport branches. The ordinance was administered by Elders Brigham Casto, Alma Revoir, and Julian M. Thomas. The work of the Lord is making rapid progress in Hyde.

District Meetings at Watford.—Three interesting and spiritual meetings were held at Watford on Sunday last. President Miles L. Jones and a number of traveling Elders of the London conference were in attendance, also Elder William A. Morton, associate editor of the MILLENNIAL STAR. After the opening exercises at the morning session, President Jones presented the general and local authorities of the Church and they were unanimously sustained. President Arthur Norton gave a very gratifying report of the Watford branch and of the Sunday school. The Saints are united and are striving to fulfil the law of Christ. The meetings were addressed by President Jones, Elders George A. Hoopes, Lawrence C. Blood, Thomas W. Jarvis, H. R. Kirkham, Soren Petersen, Frederick Langton and William A. Morton. Sisters Maud Stevens, Mary E. Harris, Maud Schofield and Annie Dean also spoke, bearing testimony to the truth of the Gospel restored through the Prophet Joseph Smith. The Sisters Maggie and Hazel Tout, also Brother Irwin Tout, were present, and rendered a number of choice solos and duets, which were highly appreciated by all present. They were accompanied on the organ by Sister Grace Tout. At the close of the afternoon meeting the Saints of Watford presented Elder Langton with a beautiful cushion and autograph album as a token of their love and esteem. In accepting the gifts, Elder Langton expressed the pleasure he had experienced in laboring with the people of Watford, and now that his time had come to bid them good-bye, he left his blessing with them, and hoped to meet many of them in the land of Zion. Elder H. R. Kirkham was appointed to succeed Elder Langton in taking charge of the work in Watford.

Letter from President Penrose.—From a letter received from President Penrose, dated Berlin, June 10th, 1907, we print the following: "I have just arrived from Leipsic, where we had a good time with the Elders on Saturday, and in conference on Sunday,

many strangers being present at our afternoon and evening meetings. We held meetings at Stuttgart, Nurenberg, and Dresden also, and a splendid spirit was manifest in every place. At Nurenberg Sister Nannie Tout sang for us. She is resting there after long exercise, practising for her fall work. At Leipsic, on Friday evening, we learned some sad news. A telegram stated that a missionary had died at Berlin. I cabled the tidings to Salt Lake. On arriving here—Brother Ballif having come on ahead—I learned particulars. It was Elder Christian W. Kunz, of Huntsville, Ogden Valley, a school teacher. I appointed him to Berlin when he reached Liverpool May 17th, but he wanted to go to Zurich and see President Ballif. He did so, but only stayed a very short time, starting next day for this place. He was unwell on reaching here, complaining of pains in his neck and back, had to take to his bed, and the brethren sent for a doctor, who said it was a case of influenza. But as he grew worse, and rules here are very stringent, he was taken to the hospital, where it was at once found he had typhoid fever. He was given every attention, but in moving about, a blood-vessel burst internally, and after four days in hospital he succumbed to the disease. He was a fine young man, and leaves a wife and one child. He was originally from Bear Lake Valley. He was properly prepared for burial, Sisters Emma Lucy Gates, Maud May Babcock, and Miss Knudsen, her companion, preparing the burial clothes, etc. He will be buried by 5 p.m. Tuesday. The body was placed in a zinc casket and hermetically sealed. It cannot be lawfully removed for one year. Brother Kunz is all right, but deep sympathy is felt for his bereaved family."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for June 30, 1907.

Jesus the Christ.

Lesson 18.—A Cluster of Gems.

I. Vitality and progressiveness of the Kingdom of God.

1. Shown by the parable of the mustard seed (Matt. 13: 31, 32; Mark 4: 30-32; Luke 13: 18).
2. Also by the parable of the leaven (Matt. 13: 33; Luke 13: 21).
3. The lesson in each: (a) The living seed, however small, possesses capacity for development. (b) Development and power characteristic of life. (See I. Cor. 5, 6, 7; Gal. 5: 9). (c) The contagion of good illustrated by the leaven; contrast the contagion of evil (Matt. 16: 6-12; Mark 8: 14-20; Luke 12: 1).

II. Riches of the Kingdom hidden from the careless. Illustrated by—

1. Parable of the hidden treasure (Matt. 13: 44). (a) The story. (b) The lesson—search required; (compare Prov. 2: 4); the price of the treasure—"*all that he hath*"; (compare Matt. 19: 21).
2. The pearl of great price (Matt. 13: 45, 46). (a) The story—Observe that the merchant was in search of *goodly pearls*. (b) The lesson: ability to recognize the pearl of price. Compare price and value; cost and worth; in worldly affairs they are distinct, though alike in the things of the Kingdom.

III. Evil and good side by side. Illustrated by—

1. Parable of the drag-net (Matt. 13: 47-50). Compare 22: 10.
2. Parable of wheat and tares. (See Lesson 17).

RIGHT AND TRUTH.

The man who dares to think, to live,
True to his soul's divinest light,
Shall to the world an impulse give
For truth and right.

The brave in heart, the true in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light.

But though all eyes on earth were closed,
Still would the sun as brightly shine,
And truth by all the world opposed,
Is still divine.

Right will be placed upon the throne
And there will rule with power,
The thought and act of honor sown
Will speed the glorious hour.

That which men abuse to-day,
Men of the future will adore,
And truth, which error seeks to slay,
Lives evermore.

SELECTED.

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